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The fact, of course, is that the abyss of decline is bottomless, and that in their excessive arrogance the falling always imagine they are rising. History has witnessed the demise of many who were struck by the fever of invasion, occupation, and expansion, only to be eventually consumed by the same incurable disease.

Gentlemen, watch out for the coming actions, whether there is a news blackout or not, for now that thousands have had their bones broken, citizens have been burned and dropped alive from planes, nothing remains except the use of gas chambers.

**Settlement of Palestinian Question Viewed**  
*NC081852 Cairo Domestic Service in Arabic*  
1240 GMT 8 Mar 88

[Ahmad Sha'ban commentary: "Danger Will Continue To Engulf the Middle East Until Efforts To Resolve the Palestinian Issue Begin"]

[Text] Egypt's primary emphasis, since the outbreak of the Palestinian people's uprising in the West Bank and Gaza Strip, was that this uprising is a natural outcome of the Palestinian people's despair and frustration because of the failure to reach a solution to their problem, and as a result of the continued aggression against them by the Israeli occupation authorities. This state of frustration may lead to more dangerous consequences unless action is taken to put an end to the Palestinian people's suffering.

From this point of view, President Muhammad Husni Mubarak launched his initiative, which calls for a halt to all acts of violence in the occupied territories and in the Gaza Strip. The initiative also sought measures to give these people confidence in the possibility of reaching a settlement that would recover their rights.

For this reason, Egypt initiated tremendous diplomatic efforts that resulted in the EC's declaration of support and backing for the Palestinian people and their rights. These efforts also resulted in an active U.S. move, which began with Murphy's exploratory mission a few weeks ago and with U.S. Secretary of State Shultz' two visits to the capitals of the countries concerned with the Palestinian issue.

The Israeli bus incident, which resulted in the martyrdom of three Palestinian fedayeen and the killing of three Israelis, as well as injuries to more Israelis, comes as unequivocal evidence of the state of frustration and despair among the Palestinians, which prompted them to carry out this new suicide operation.

We are not here to assess this incident. However, we affirm that it is a natural result of the state of ebullition prevailing among the Palestinians and of the acts of violence and counterviolence in the towns and villages of the West Bank and Gaza Strip.

We reiterate that yesterday's incident in the Negev Desert was not the first of its kind, nor will it be the last, so long as conditions in the region remain unchanged and so long as the people of Palestine continue to suffer from grievances and lack of safety. To make these people feel secure and safe, active steps are needed in this respect.

Therefore, Egypt's initiative and diplomatic activity, Jordan's political efforts, and the U.S. role, which President Mubarak has described as a basic factor to promote the peace process, can, if the intentions of the parties concerned with the issue are genuine, lead to positive results in favor of peace and a comprehensive solution.

Thus, we can say that Shultz' current tour, and the U.S. understanding of the regional situation and the dimension of the issue, as well as its influence, can boost the peace process. Together with Egypt's ideas, Shultz' visit can calm the situation in the occupied territories and can secure a suitable backdrop for achieving a comprehensive and just solution to the Palestinian issue.

The warning bell, which Egypt has tolled several times through President Husni Mubarak, is still sounding. The danger can only be stopped by consolidating efforts and faithful attempts at a settlement, so that the region can avoid more dangers and a glimpse of hope for a solution may loom in the region.

## Libya

**Al-Qadhdhafi Examines Role of People's Court**  
*LD092305 Tripoli Television Service in Arabic*  
1719 GMT 9 Mar 88

[Address by Mu'ammar al-Qadhdhafi relayed to the General People's Congress in Ra's al-Unuf from an unidentified location; date not specified—live or recorded]

[Text] First, I did not want to intervene, because I felt satisfaction at seeing the people exercise authority in a better and stronger form than in the past.[words indistinct]

First, who told the people's conferences to put forward only legists? I heard talk about legists. Did someone tell the people's conferences to select only legists, to the extent that you excluded nonlegists? The People's Court is a political and revolutionary court. It is one of the instruments of people's power; it is to ascertain, not confirm, the authority of the law. The courts that work for the confirmation of the authority of the law are the ordinary courts. They confirm the authority of the laws vis-a-vis criminals and offenders.

The People's Court confirms the authority of the people vis-a-vis those who oppose it. The matter concerns those who harm the [word indistinct] of the people's power, which are the decision, wealth, and arms. The law here is a revolutionary law, not another law.

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Second, no matter how much the legist learns, he does not learn matters that concern the task of the People's Court. The People's Court concerns the revolution and politics. It is not related to the ordinary laws understood by the graduate of the faculty of law. This does not mean that the one who graduates from the faculty of law does not enter the People's Court. No, but it does not mean that the matter is confined to him alone, either. This is clear, it is underlined; he can enter it, but it is not confined to him.

We say that the nonlegist cannot enter the People's Court, as you did in the morning when you excluded some individuals because they were not legally qualified. No, this indeed has nothing to do with ordinary laws. No matter how learned in ordinary laws, you cannot.... [sentence left incomplete] This cannot qualify you for the People's Court. You can be a revolutionary, a politician, illiterate, but revolutionarily politicized, you are more qualified for the People's Court than one who understands ordinary laws.

What I am saying is that ordinary laws [words indistinct] the murderer, premeditated killing, manslaughter, try the thief, the smuggler, personal status, marriage and divorce, etc. These matters are not considered by the People's Court. The People's Court considers cases which I, in fact, still see as necessary. Extraordinary and revolutionary courts were set up everywhere because of this need. I am, in fact, against extraordinary courts. We have made a decision to abolish the extraordinary courts. The revolutionary courts are different.

From now on, only the permanent revolutionary court will remain to try the revolutionaries, to assist the revolutionaries with regard to their movement inside the revolutionary committees only. It has nothing to do with the rest of the people. As to the revolutionary courts, which spread in order to try people in revolutionary, political, and economic cases, these are terminated as of this moment. There is still a need for the People's Court, and subsequently, the People's Court is now at an inevitable stage to prevent excesses against the people.

I saw that every side is arresting people. This is wrong. Detention should take place only at the request of the public prosecution. Go and tell the police that the detention of this person is needed, in daylight, without a night or dawn raid. The man who comes to arrest him can perhaps drink tea with him; welcome, you can have dinner, lunch with him. A man to be arrested in Tripoli can say: Leave me, I have something to do in Benghazi and I will return.

If the matter is not urgent, why not? Let him go and he will come back. Tell him that you are arresting him with permission because he is wanted in such-and-such a case. His family knows and can visit him tomorrow and attend his trial, so everything is clear. The plurality of the sides arresting people: This must come to an end. The plurality of the sides banning people from travel abroad

must end. I was surprised that every side has a file. This banned from travel. No, this is not a defense of those banned from travel abroad. Perhaps they should be prevented from leaving for a good reason, but the plurality of these sides.... [sentence left incomplete]

I appeal to all those who are banned from traveling to be in front of the passport office in Tripoli next Saturday, God willing, to end this matter. We did not release people from prison in order to imprison them internally. Libya should be the land of freedom, not a prison.

The People's Court first separates the cases we try on the basis of politics, ideology, revolution, anything of this nature. What I mean by ideology is when you have a case of one saying that we should destroy the mosques and pray in the open air like [word indistinct]. This is, in fact, an ideological case. To whom should we refer it? Let us assume that a man brought a tractor and destroyed one, two, three mosques, saying: My belief is that we should not have these mosques; let us pray in the open air. To which court should we refer him to prevent him from destroying the mosques? The criminal court?

Is he a thief, a killer, a smuggler? Was he involved in a car accident? Has he divorced his wife? None of these laws apply to him, so this court may not look into his case. If we try him, we must try him before another court, at the level of his action. There is also the political action. We do not refer him because of his political action to the same court that tries a killer, thief, or smuggler. A revolutionary idea, a political idea, any other idea should be considered by the People's Court.

Besides, this requires more than ordinary legal qualifications. Thus, there is a People's Court. All the people should be represented in it. Indeed, like we said, it has a farmer, a worker, a student, a civil servant, even the illiterate. If I have questions, I bring them before the people's conferences and ask them to make a law. The contravention of this law should be considered by the People's Court at this stage.

I destroyed the prison and I take the responsibility for this, but this should not remain a revolutionary law passed by Mu'ammr al-Qadhafi. When Mu'ammr al-Qadhafi is not present, the prison might be filled once again. Who will then destroy it? There is no one to destroy it. This will become a law. Therefore, the People's Court sees to it that this law is observed.

I am going to propose to the people's congresses for the second time—I have already done so at people's congresses—that the death sentence be abolished in Libya. However, when this becomes law, what will be the alternative to the death sentence? Some would say that in a backward society this would lead to encouraging crime, both political and ordinary crime, since the death sentence would be abolished. However, prison, a life sentence, and such things are much more severe than a death sentence.

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What would be the alternative to a death sentence when it is abolished, if a criminal commits this or that crime deserving a death sentence? What would the alternative be? One could say that the alternative would be a life sentence, for instance, but then we would loose for there to be no intervention or pardon, for instance, in sentences replacing a death sentences. When a court serves a sentence concerning a case—a case of treason, for instance—a death sentence is supposed to be passed.

Treason is punished by a death sentence all over the world, because treason is perfidious. However, when the court says there is no death sentence and the person guilty of treason is punished by a life sentence, then this must mean life in jail to the end of his days.

No one would then hope that a death sentence would be commuted for him. No way! No one would be able to say: They are going to put me in jail and release me after 5 years or 15 years, or there will be a pardon and one-quarter of the sentence will be dropped. No, no quarter would be dropped because such a case would be an alternative to a death sentence. When we say a life sentence, this must mean life, with no pardon to be hoped for.

In this jamahiriya, this state of the masses, I want there to exist a scene of freedom, in which secret activity is prohibited. Any idea you may have, just come along to the people's congresses and deliver a speech. Any idea, whatever it may be. There cannot be a prohibition on ideas, or conceptions of things, or proposals, or whatever someone may have in his mind. Such a person should not cautious and act in secrecy. No. Any secret activity must be prohibited because secret activity is not allowed in any country of the world.

In Britain, which is considered a model of civilization and traditional democracy in Europe—but as far as we are concerned, it is a reactionary, backward state, a dictatorship—you can go to Hyde Park and say: Oh British people, come and become Muslims. That is all; they listen to you and walk away. However, if you secretly go to an Englishman and give him money or put pressure on him, or exploit him and whisper to him saying: Join Islam, do this—in other words, in their own language—they say: to push him, to push him [preceding six words in English]—I do not know how to render it exactly in Arabic; it means that you pressure somebody to join you—this would be a serious crime under their law.

They would say to you: Come, you want to preach for Islam, then do it openly, do it in Hyde Park. However, if you come in secret and whisper to somebody or put pressure on them, to push him [preceding three words in English] then this would be a crime, unacceptable to them. All these states that are considered civilized would not accept this.

Generally, secret activity must be abolished. You are free to have your ideas; but put them forward openly, there will never be a punishment for them. You would be punished if you engaged in secret activity. You would not be punished for your ideas; you would be punished for the way you acted. As I have told you, in a state like Britain you would not be punished for calling for Islam, no, but for calling to Islam in an unorthodox manner; to push him [preceding three words in English] punished for to push him [preceding three words in English]. This must be banned; that is, in the jamahiriya, the state of the masses, secret activity must be banned.

However, this does not mean that it is forbidden to think, to look into, and to study suggestions, whatever they are. Even if you say: I want monarchy. Come to the people's congresses, and if you can convince the people to set up a monarchy, convince them. If you say: I do not want it to be an Arab state, I want it to be a Mediterranean state; if people are convinced, then make it Mediterranean. However, it is a danger if you come and say I want to make it this way, but secretly (?starting) secret cells or a secret activity or cooperate with....[sentence left incomplete]

The use of weapons must be abrogated. If you have an idea, it must be through convincing others, through people's congresses. To use weapons in order to impose these ideas, this is forbidden. Cooperation from abroad, with anyone abroad, even with a Libyan staying abroad, is considered cooperation with the enemy, with the opposing front. We are in one front, and he is in the opposing front, even if he is your brother, as long as he has left this front and gone to another front. These are two armies facing each other, the army of this nation and the army of the colonialist nations that are against it, from Zionism to imperialism. It is a crime for the one inside to cooperate with him.

All this is treason, and there must be laws that deal with it. This People's Court sees that these laws are respected. The one who commits treason must not be brought before an ordinary court. The exception to this is in the future, when the people's power and the jamahiriya are affirmed, and when perhaps the foreign confrontations lessen and the laws become sophisticated. It is possible that in the future the People's Court will disappear and the ordinary courts will become sufficient for this action.

Thus, we have things before us that we have to regulate by law in the people's congresses. The People's Court will see that these laws are respected, because I wish that no one will go to prison again, neither one of the people I freed nor any new person.

This does not mean that those I freed are innocent. I know that there are effectively among them some who are innocent; that is, they get somebody who has committed a crime who is effectively convicted. However, about two or three were brought by confusion. This is the case of the one who had at the time a passenger in his car, the one who (?signalled to him) had lunch or dinner with

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somebody, or is a relative of his. There is effectively a margin for transgression. Consequently, there are some people who were in prison, even among those who were sentenced to death, who are innocent. They came out of prison and said: We are innocent. There are some of them who said: Forgive me.

Some of them said: I swear by God I did not betray you, I did not betray you. Effectively these two aforementioned groups are right. However, there are some people who are effectively convicted, sentenced to death, to life imprisonment. I freed them. This is a pardon. There are, furthermore, people who deserve to be pardoned because they are innocent. We want this to be made according to the law, so that it will not be repeated. That is to say we do not want to demolish the jails only to find them full again. God forbid. This should be made according to the law. That is it entirely; the people shall put their stamp to it—their fingerprints on this law in full. Underground work is banned; the use of arms is banned; working with foreign agents is banned. All this is treason, punishable by death. You may abolish the death penalty.

What is the alternative to the death penalty? Life imprisonment, for example. If a person is convicted of treason because he carried out underground action, or used arms, or dealt with agents abroad, then his punishment is life imprisonment—life imprisonment here means imprisonment for life. Nobody, not even his family, would then expect him to ever be released from prison.

The People's Court should look after this issue, as it is possible that a new law may be promulgated by any one of us or by the people's congresses. Someone might challenge this by saying that this criminal court is composed of people who do not understand this matter and who have no political awareness. It is actually quite possible that a person who serves in this court may say: I do not understand politics; I am solely a lawyer who understands what crime this is. People may say that this person lacks any revolutionary legal understanding.

True, he may not have revolutionary legal understanding, and they may add that he did not know what verdict to pass—he only knows how to pass sentence on a thief, or on a murderer or smuggler, or on a person who has divorced his wife, or on a wife who has divorced her husband, etc. However, to say that these cases should be heard before a revolutionary court, [passage indistinct], before a four-man appeals court, no, there is no need for this. The People's Court should be enough. The letter is set up by the people in order to look into such cases.

If somebody [words indistinct], there are people in all countries of the world who want to go out, still is forbidden [words indistinct]. For example, a person has a case to be heard by the personnel statutes court. His wife and children have taken him to court, but he does not want to go there; he leaves the country. The Personnel Statutes Court should say

that that person should not depart, so as not to leave his wife waiting. Therefore, he should not depart until the court passes its opinion in this case.

However, because his hindrance from departing is a matter that is related to his freedom of movement, [words indistinct] the People's Court should be the one that can say this person is not allowed to depart, as travelling abroad is a matter relevant to the Libyan citizen's right to his freedom to go out. Why can he not do so? He cannot do so because he first has to divorce his wife, or he has to pay a fine. All these things fall under the competence of the magistrates court, the court of personnel statutes.

His traveling outside the Jamahiriyah, however, is a matter that is relevant to freedom and his sacred right, which should be guaranteed. The People's Court is the only court that should decide in this case and say: This person is not allowed to go out. The People's Court might, moreover, before deciding, ascertain why such a person should not be allowed to go out, as travelling abroad is matter relevant to Libyan citizens' right to travel abroad. This was the cry of the revolution and the proclamation of the people's power.

Thus, the People's Court should ascertain why this person's sacred right is curtailed. The court of personnel statutes would furnish it with the reasons as to why he should not travel abroad, because of his wife's case against him, because he has yet to pay a fine, and because he might stay abroad 2 or 3 years and leave his wife's divorce suit against him waiting for that period. Well, he should resolve his case before the court and then travel abroad.

The People's Court should, as a general rule, look into the cases of people who are banned from travelling abroad. The People's Court should not really look into ordinary cases [words indistinct], but to look into such cases. This year, and during the forthcoming people's congresses to be held at the end of this year, God willing, we are going to put before the People's Congress democratic laws that would consolidate and bolster freedom as well as reaffirm the will of the people, the free and the sovereign people.

Citizens should be free; that is, they should be masters, which means people should master themselves. The People's Court should be one of the instruments of the people's power. After all, it is concerned with things that every Libyan citizen should enjoy in the fields of politics and freedom, and not offenses and personal cases dealt with by ordinary courts. Consequently, this court is not restricted to law graduates. No, law students should not be prevented from being members of the court, but positions on the court should not be limited exclusively to them.

Generally speaking, I see that things are proceeding on a sound, serious, and confident basis; that is, the congress is on a successful path. I regret the fact that I was forced to intervene in this matter, but there is no harm in this

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because intervention does not do any harm. On the contrary, I believe that it confirms the people's authority. Such arbitration is always referred to the basic people's congresses, in other words, to the people. Arbitration is by the basic people's congresses.

This People's Court is not above the basic people's congresses, but is subordinate to them. The basic people's congress may change it, look into it again. They may... [pauses] in this period, however, the court is a guarantee against abuses which I believe have led to the imprisonment of people, or have prevented people from leaving the country. They have led to situations in which some cases required investigation and in which we found ourselves forced to set up extraordinary courts to examine these cases. I am abolishing all these things so that tranquility will prevail and so that everyone will feel that he is his own master. Anyone who wants to be unfair to himself is free to do so.

Anyway, reason has triumphed over ignorance. Onward! The struggle continues! Thank you. [applause]

**People's Congress Sends Letter to Al-Qadhdhafi**  
*LD100048 Tripoli Television Service in Arabic*  
*2054 GMT 9 Mar 88*

[Letter from the General People's Congress in Ra's al-Unuf to Colonel Mu'ammarr al-Qadhdhafi—read by unidentified speaker]

[Text] To: The brother leader and universal thinker, the revolutionary Colonel Mu'ammarr al-Qadhdhafi:

These are glorious moments of the history of our great revolution, from the fortress of the industrial Ra's al-Unuf, in the hearts of the steadfast people perfumed and baptised by the blood of martyrs. This is a time when the masses of our heroic people are celebrating the 11th anniversary of the declaration of people's power and the establishment of the first jamahiriyyah in history. It is the end of the meetings of the General People's Congress, the conclusion of the final stage of the formulation of the resolutions of the basic people's congresses concerning the present and the future of the people, and all that supports their march, establishes their choices and achievements, and directs them by the theories of the pioneering revolution and by the guidance of its leader.

This is a time of the escalation of the Arab revolution movement, represented in the rise of the revolution of the stone, the revolution of the generation of anger. These have nullified all the plans of surrender, and affirm your incitement and the effectiveness of your role in leading the vanguard of the popular revolution. The members of the General People's Congress, the Arab and international members, who have listened to your guidance and been inspired by your fertile mind, declare their commitment to the principled standpoint aimed at making the jamahiriyyah a land for all Arabs, a place of freedom in which everybody

is equal without distinction. They also declare their rejection of all the proposals to liquidate support of the armed struggle, as this is the sole solution.

They also seize the opportunity to appraise with pride and hail with admiration the historical step with which you inaugurated and made good this anniversary. You personally demolished the prison walls and freed hundreds of citizens who had gone astray and had been imprisoned. However, your action in freeing them was the best example of forgiveness and pardon; it is advanced notice that the day of freedom is going to be extended to everybody, make everyone happy, and give everyone without exception the right to express himself.

We are certain, O great leader, that such a colossal act has blocked the road to all wrong-doers, made every deceiver miss an opportunity, and put a limit to every malevolent and cowardly act. A revolution that has attained such an achievement is, without any argument, much bigger than fear, much stronger than its enemies, and more capable of looking after its colossal achievements and its huge triumphs.

History will surely bow before any leader who can achieve such wonders. Forward forever along the path of the great Fatih! Glory will be yours, O great leader! [applause]

**Chadian Cease-Fire 'Allegations' Denied**  
*LD101123 Tripoli JANA in Arabic 1025 GMT*  
*10 Mar 88*

[Text] Tripoli, 10 Mar, JANA—The people's committee of the People's Bureau for Foreign Liaison has issued the following statement:

The Great Jamahiriyyah categorically denies the allegations made by Ndjamenah that the Great Jamahiriyyah has again violated the cease-fire. These were presented in a communique from the so-called Chadian Army Supreme Command.

Libya has nothing to do with the events taking place on the eastern and Sudanese borders, or in the central, eastern, and southeastern regions of Chad. Nor does it have anything to do with what is happening in the outskirts of Ndjamenah. The clashes and battles occurring in these regions are being carried out by the troops of the First Army and the tribes of Salamat, Hadjerai, Razig-hat, and Zaghawa. These groups have been leading a rebellious movement against Ndjamenah's authority.

The Great Jamahiriyyah has not violated the cease-fire. Ndjamenah's allegations are in fact nothing but a blatant maneuver with which Habre is trying to find excuses for aggression against the Jamahiriyyah. Libya is not responsible for the tribes' rebellion; nor is it responsible in any way for securing the borders of sovereign countries neighboring Chad.